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point where he can best estimate the drama of Jesus' life. And this prologue is simplicity itself. On the one side is the eternal order of which the Logos is the representative and creator; on the other side, the world. Into this the Logos came with divine help only to be disowned. This fundamental conception of the coming of the spiritual order into the natural only to be opposed and rejected is expressed in a variety of ways in the prologue. Light shone in the darkness without being comprehended; the life was the light of men, but was rejected by those to whom it came; the Logos became flesh in order that man might see the glory, the grace, and the truth which surpassed the law which came from Moses.

Such a conception of the antagonism of the natural to the divine is by no means foreign to the messianic expectation, for the Messiah himself was to be

the one whom God should empower by his own resident spirit to be the Savior of this oppressed people. And in his salvation the Christ was to fight the oppressors. But the significant thing about the prologue is that it recognizes even more clearly than could the messianic eschatology that there are two orders engaged in conflict with each other: the spiritual order, at the head of which is God; and the natural order, in which sin and ignorance blind men to the perception of the eternal verities. In our next study we shall endeavor to see more definitely how the Fourth Gospel sets forth the representatives of the opposing forces: on the one side Jesus and those who accept him as the champion of Eternal life, and on the other Satan and those who, because they prefer the things of the natural order, or "the world" oppose Jesus and seek to ruin his mission.

THE MINISTER AND THE WORLD OF CULTURE

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In some respects the American preacher will compare favorably with the typical preacher of Great Britain or the continent of Europe, but there is reason to suspect that in the matter of culture we fall woefully behind. I recall a conversation with Dr. George Adam Smith on this subject. Some of the greatest scholars and theologians of Scotland are country pastors. Dr. Smith

told me how, in order to keep up his Hebrew, he served up to his congregation on successive Wednesday nights for a long time the Psalms, and again Isaiah. The world is the richer for his persistence. The German pastors have their shortcomings, but they are educated men.

With us it is very different. Most of our preachers have no Hebrew and Greek to keep up. The relatively small num-

ber who have taken a seminary course generally drop their language work very soon. Those who are students often read only the easy and second-rate books. Most of our preachers have not even had the advantage of a college education.

The responsibility for all this lies perhaps not so much with the individual as with conditions, the church in general, and the congregations. The premium is put on hustle, and the man of real scholarship and studious habits is almost discounted. Not seldom church leaders, themselves lacking broad culture, do everything to discourage scholarship and intellectual industry in the ministry. In the same direction is a certain fake or pseudo-scholarship: shallow and ill-prepared but audacious ministers virtually buy degrees, parade them on every occasion, and the people do not know the difference. Schools having no moral right—calling themselves often, in distinction from others, *Christian* schools—pass around among unscholarly ministers the honorary degree of D.D. and such. All of this lowers the standard and discourages the minister who is after reality.

But these are not the only elements that enter into the situation. Even the people to whom the preacher ministers are often disposed to discount real scholarship and to reward ignorance and superficiality. They have been trained to take that view. There is of course no reference here to pedantry, which is rightly offensive, but simply to sound scholarship and culture. In most of the charges among the great evangelical denominations the broadly cultured minister is able to live in only one room of his house; that is, to use only one room. For example, if his mid-week prayer-

meeting is not either of an evangelistic character or else decidedly pietistic, it is considered unspiritual and unprofitable. It is no exaggeration to say that in many communities spirituality is confounded with emotionalism and noise. The preacher's own soul may be hungry for some expression of religion outside of the conventional pietistic type, and there are likely to be a few in the community who have the same feeling; but bold is the preacher who will defy the conventions, and two or three such experiences are likely to cure him.

One product of these conditions is the typical evangelist. Among us he is seldom or never a man of broad culture. As a Bible student he is a literalist and in morality a legalist. Necessarily he can appeal to only one class.

Now even under favorable conditions it will take strong will-power on the part of the minister to hold him to cultural ideals and studious habits. There are a thousand things in the pastor's life that disturb any plan of regular study. But the chief trouble is not that the preacher has no time for such pursuits; it is that he lacks the incentive. The whole atmosphere is hostile to it. Perhaps there is not one person in his charge who is revolving the problems that engage his mind, or that is even capable of understanding them. He is under the necessity of living two lives. My plea is that he shall not neglect the hidden and deeper life. He cannot afford to neglect the world of culture. Many hard-working and conscientious preachers have no real message for the people, no gospel for the present age. They are too busy doing a thousand things, like Martha careful and troubled about many

things, serving tables, building churches and parsonages, and so on, to read a book a year. I mean a *book*. Look in their libraries. Not a modern book! There are some books recently printed, but they are far from being *modern* books. Oh! a book of illustrations for revival services, or for immediate use in preparing sermons, may be found.

But the minister who would speak to our day must be true to a cultural ideal. I am going to translate a description of the Wise Man in Israel, with which I was considerably impressed when I first read it:

The wisdom of the scribe comes by opportunity of leisure,

And he who has small business shall become wise.

How shall he become wise who holds the plow,

And glories in the shaft of the goad,
Who drives oxen and is engaged in work with them,

And whose discourse is concerning bull-calves?

He will give his heart to producing furrows,
And his sleeplessness is for the fodder of heifers.

So is every artificer and master-workman.

So is the potter sitting at his work
And turning with his feet the wheel.

These all have their work to do, "and their prayer is in the work of their craft."

But it is not thus with him who devotes his soul

And meditates in the law of the Most High.

He will seek out the wisdom of all the ancients,

And will be busy with prophecies.

He will preserve discourses of men of renown,
And will enter in among the turnings of parables.

He will seek out the hidden meanings of proverbs,

And will be engaged in the enigmas of parables.

In the midst of the great will he serve,
And before him who rules will he appear.
Through the land of foreign nations he will travel,

For he has tried things good and bad among men.

His heart will he devote to rise early for the Lord who created him,

And before the Most High will he make supplication;

And will open his mouth in prayer,
And for his sins make supplication.

If the great Lord will,

He shall be filled with the spirit of understanding;

He shall pour forth words of wisdom.

And in prayer make confession to the Lord.

He shall guide aright his counsel and knowledge,

And in His secrets will he meditate.

He will manifest the discipline of his teaching,

And in the law of the covenant of the Lord will he glory.

Many shall praise his understanding;

To the end of the age it shall not be obliterated.

His memorial shall not depart,

And his name shall live to generations of generations.

His wisdom nations shall declare,

And his praise shall the assembly tell forth.

If he abide, he shall leave a name greater than a thousand,

And if he cease, he adds to it.

—Sirach 38:24—39:11.

Here is a man of general culture, of foreign travel, of broad sympathies, of deep insight, of wide experience. He knows the scriptures of his race and the problems of his day.

It is not amiss for the preacher, along with general culture, to have a kind of a hobby. I have known one preacher to have flowers, another the stars, another

birds. One is interested especially in modern languages, another in philosophy. He cannot know too much.

He should keep in close touch with the educational institutions to which he is accessible, such as the public school, the state university, and his denominational schools. Above all, his whole work should be educative.

Even those of us Americans who think that we have a right to consider ourselves educated often lack the essentials of world-culture. To enter deeply into the world-life it is necessary not only to know the civilizations of the ancient Hebrews, Greeks, and Romans, but also to enter the inheritance of Germany and France; and to do this adequately seems to me to involve the ability to use the French and German languages, as one will find very quickly when he attempts any thorough scientific or research work. My reference is, however, more to the world of literature and culture. I used to say that no man could justly claim to be broadly and truly cultured until he had read Shakespeare, Dante's *Divina Commedia*, which, while sprung from the genius of the Italian people, transcends national limitations, and *Faust*, which is an expression of the genius of the German people but strikes universal notes.

We have been busy with the material things, and our *nouveaux riches* make themselves ridiculous in Europe, unable to appreciate its treasures. Reviewing a biography written in French a writer says: "Such books are not written in this country and indeed we have neither the art nor the measure of them. Perhaps because among us there is no finely keyed, discriminating public for such

work, of the very essence of literature, and also no doubt because the attitude of our publishers, with few exceptions, is most distinctly unfavorable toward it.' The French are "secure in the possession of the most incomparable literary tradition in the world." We devour the passing novels, but barely the names of great world-thinkers are known to us, such as Nietzsche, Ibsen, Tolstoy.

The world's masters emancipate themselves from any such bonds of nationalism as would restrict their genius. The little German Jew, the child Heinrich Heine, sees the Emperor Napoleon ride down the *allée* of the castle-garden of Düsseldorf, and from that day in the summer of 1811 he has a contempt for the German aristocracy and "sham-holy Prussia." In Paris he does not find his fellow-countrymen congenial. "The mission of the Germans in Paris," he writes, "appears to be to cure me of homesickness." Goethe too refused to be bound by any narrow German patriotism.

The international mind, the world point of view, the cosmopolitan spirit, the culture for which I plead, lifts us above the merely individual and local and emancipates us from bondage to the provincial, into the realm of the universal. We are introduced to the civilizations and literatures of men in all ages, and we have to do with world-problems. The pressure of the temporal and commonplace is ever upon us; the petty and sordid are tugging away to drag us down. It is our privilege to become citizens of the great world, and to commune with the great spirits of all ages—with the thinkers, the saints, the martyrs, the heroes, the idealists.